



Iniunctions giuen
by the *Queenes*
Maiestie.

Anno Dom. 1559.

The first yere of the
Raigne of our Soue-
raign Lady Queene
Elizabeth.

¶ Cum Priuilegio Regiæ
Maiestatis.



Iniunctions giuen by the Queenes Maiestie, aswell *to the Clergie, as to the Laitie of this Realme.*



He Queens

most Royall Ma-
iestie, by the ad-
uise of her moste
honorable Cou-
saile, intendinge
the aduancemēt
of the trew ho-
nour of almightie
God, the sup-
pressiō of of Su-
perstitiō thorow

all her Highnesse Realmes and Dominions, and to
plant true Religion, to the extirpation of all Hipo-
cristie, enormities, and abuses, (as to her dutie apper-
taineth) doth minister vnto her louing Subiects these
godly Iniunctions heereafter following. All which
Iniunctions, her Highnesse willeth and commaun-
deth her louing Subiects obediently to receaue, and
truly to obserue and keepe, every man in their offi-
ces, degrees, and states, as they will auoide her
Highnesse displeasure, and the paines
of the same heereafter
expressed.

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THE first is, that all Deanes, Archdeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faithfully keepe and obserue, and as farre as in them may lye, shall cause to bee obserued and kept

usurped and
forraigne
authoritie.

of other, all and singuler Lawes and Statutes made for the restoring of the Crowne, the ancient iurisdiction ouer the state Ecclesiasticall, and abolishing of all forraigne power, repugnant to the same. And furthermore all Ecclesiasticall persons hauing cure of Soule, shall to the vttermost of their witte, knowledge, and learninge, purely and sincerely, and without any colour or dissimulation, declare, manifest, and open foure times euerie yeare at the least, in theyr Sermons and other Collations, that all usurped and forraigne power, hauing no establishment nor ground by the lawe of GOD, is for moste iust causes taken awaye and abolished: and that therefore no manner of obedience and subiection within her Highnesse Realmes and Dominions, is due vnto anye suche forraigne power. And that the Queenes power within her Realmes and Dominions, is the highest power vnder GOD, to whom all men within the same Realmes and Dominions by Gods Lawes owe most loyaltye and obedience, afore and aboue

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all other powers and Potentates in earth.

Images. 2 Besides this, to the intent that all superstition and hypocrisie crept into diuers mens heartes, may vanish away, they shall not set forth or extoll the dignity of any Images, Reliques, or Miracles, but declaring the abuse of the same they shall teach, that all goodnesse, health, and grace, ought to bee both asked and looked for onely of **GOD**, as of the verie author and giuer of the same, and of none other.

Sermon every Moneth. 3 Item, that they the Parsons aboue rehearsed, shall pzeach in their Churches, and euerie other Cure they haue, one Sermon euerie moneth of the yeare at the least, wherein they shall purely & sincerely declare the word of **GOD**, and in the same exhort their hearers to the workes of fayth, as mercie and charitie, especially prescribed and commaunded in Scripture, and that the workes deuised by mans fantasies besides Scripture (as wandring of Pilgrimages, setting vp of Candles praying vpon Beades, or such like Superstition) haue not onely no promise of reward in scripture for doing of them, but contrariwise great threatnings and maledictions of **GOD**, for that they be things tending to Idolatry and Superstition, which of all other offences, God almightie doth most detest and abhorre, for that the same diminish most his honour and glorie.

Workes of faith.

Workes of mans deuile.

Quarter Sermon, or Homilie. 4 Item, that they the Parsons aboue rehearsed, shall pzeach in their owne persons once in euerie quarter of the yeare at the least one Sermon, being licenced especially thereunto, as is specified here.

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heereafter: or else shall read some Homilie prescribed to be vsed by the Queenes authoritie, euerie Sunday at the least, vnlesse some other Preacher sufficiently licenced, as hereafter chaunce to come to the Parish for the same purpose of Preaching.

Item, that euerie holyday thzough the yeare, ⁵ when they haue no Sermon, they shall immediately after the Gospell, openly and playnly recite to their Parishioners in the Pulpit, the Pater noster, the Creede, and the Ten Commaundements in English, to the intent the people may learne the same by heart, exhorting all Parents and Housholders, to teach their Children and Seruants the same, as they are bound by the law of **G O D** and conscience to doe.

The Pater noster, Creed and ten commandments

Also, that they shall prouide within thzee monethes next after this Visitation, at the charges of the Parish, one Booke of the whole Bible of the largest volume in English: and within one xii. monethes next after the said Visitation, the Paraphrases of Erasmus also in English vppon the Gospell, and the same set vp in some convenient place within the sayde Church that they haue cure of, whereas the Parishioners maye most commodiouslye resort vnto the same, and read the same, out of the time of common Service. The charges of the Paraphrases shall be by the Parson or Proprietarie & Parishioners borne by equall portions, and they shall discourage no man from the reading of any part of the Byble either in Latine or in English, but shall

⁶ The Byble and Paraphrases.

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rather exhorte euerye person to reade the same with great humilitie and reuerence, as the verie lively word of **G O D**, and the especiall foode of mans Soule, whiche all Christian persons are bound to embrace, beleue, and followe if they looke to bee saued, whereby they may the better knowe theyr duties to **G O D**, to their So- ueraigne Ladie the Queene, and their neighbor, euer gently and charitably exhorting them, and in her Maiesties name straightly charging and commaunding them, that in the reading thereof, no man to reason or contend, but quietly to heare the Reader.

7 Also, the said Ecclesiasticall persons shall in no wise at any vnlawfull time, nor for any other cause then for theyr honest necessities haunte or resorte to any Tauerne or Alehouses. And after their meates they shall not giue themselves to Drinking or ryot, spending their time ydely by Day or by night, at Dice, Cardes, or Tables playing, or any other vnlawfull game, but at all tynes as they shall haue leasure, they shall heare or read somewhat of the holy Scripture, or shall occupie themselves with some other honest studie or exercise, and that they alwayes doe the things which appertaine to honestie, and endeuour to profite the common wealth, hauing alwayes in mind that they ought to excell all other in puritie of life, and should bee examples to the people to liue well and chrestianly.

8 Also, that they shall admit no man to preach within any their Cures, but such as shall appeare vnto

Haunting of
Alehouses
by Ecclesi-
astical per-
sons.

Preachers
not licenced.

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unto them to bee sufficientlyc lycenced thereunto by the Queenes Maiestie, or the Archbishop of Canturburie, or the Archbishop of Yorke, in eyther their Provinces, or the Bishop of the Diocesse, or by the Queens Maiesties Visitors. And such as shal be so lycenced, they shal gladly receiue to declare the word of God at conuenient times, without any resistauce or contradiction. And that no other bee suffered to preach out of his owne Cure or Parish, then such as shall be lycenced as is aboue expessed.

Also, if they doe or shall know any man within 9
their Parish, or else-where, that is a letter of the Letters of
the word.
word of God to bee read in English, or syncerely
preached, or of the execution of these the Queens
Maiesties Iniunctions, or a faboter of any blur-
ped and forraigne power, nowe by the lawes of faboters of
the blurped
power.
this Realme iustly reiected and taken away, they
shall detect and present the same to the Queenes
Maiestie, or to her Counsaile, or to the Ordina-
rie, or to the Justice of peace next adioynning.

Also, that the Parson, Vicar, or Curate, 10
and Parishioners of euery Parish within this A Register.
Realme, shall in their Churches and Chappels
keepe one Booke of Register, wherein they shall
wzite the day and yeare of euery wedding, Chri-
stening, and Buriall made within the Pa-
rish for their time, and so euery man succee-
dyng them likewyse: and also therein shall
wzite

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write every persons name that shalbe so wedded, christned, and buried. And for the safe keeping of the same booke, the Parish shalbe bound to provide of their common charges, one sure Coffer with two locks and keyes, whereof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of everie Parish Church or Chapell, wherein the said Booke shall be layd up. Which Booke they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings, and Burialles made the whole weeke before: And that doone to lay up the Booke in the said Coffer as afoze, and for everie time that the same shall bee omitted, the partie that shall be in the fault thereof, shall forfeit to the said Church iii. s. iiii. d. to bee imployed the one halfe to the poore mens Borse of that Parish, the other halfe towards the repaying of the Church.

II Furthermore, because the goods of the Church are called the goodes of the poore, and at these Dages nothing is lesse scene then the poore to bee sustained with the same. All Parsons, Vicars, Pentionaries, Prebendaries, and other Beneficed men within this Deanrie, not beeing resident vppon their Benefices, which may dispend yearly twentie Poundes or aboue, either within this Deanrie, or else-where, shall distribute hereafter amonge theyr poore Parishioners,

or

Distribution
of the forty
part.

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or other Inhabitaunts there, in the presence of the Churchwardens, or some other honest man of the parish, the fourtieth part of the fruites and reuenues of their said Benefice, least they be woorthylie noted of ingratitude, which reseruing so many partes to themselves, cannot vouchsafe to impart the fourtieth portion thereof among the pooze people of that Parish, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spring, the more for the execution of the premisses, euerie Parson, Vicar, Clarke, or beneficed man within this Deanrie, hauing yearly to dispend in Benefices and other promotions of the Church an hundred poundes, shall giue three li. vi. s. viii. d. in exhibition to one scholler in any of the Uniuersities, and for as many L. li. more as he may dispend, to so many schollers more shall giue like exhibition in the Uniuersitie of Oxford or Cambridge, or some Grāmer Schoole, which after they haue profited in good learninge, may be partners of their Patrones cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the common weale with their counsaile and wisdom.

12
Exhibition
for schol-
lers.

Also that all Proprietaries, Parsons, Vicars, & Clarkes, hauing Churches, chappels, or Mansions within this Deaurie, shall bestow yearely hereafter vpon the same Mansions, or Chauncels of their Churches, beeing in Decay, the fifth part of that their benefices, till they bee fully re-

13
The fift part
for repara-
tion.

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payed, and shall alwaies keepe and maintaine in good estate .

14
Reading of
the Iniunc-
tions .

Also, that the said Parsons, Vicars, & Clerks, shall once euery quarter of the yeare reade these Iniunctions giuen vnto them, openly and deliberately befoze all their parishioners at one time, or at two severall times in one day, to the intent that both they may bee the better admonished of their dutie, and their said Parishioners the moze moued to follow the same for their part .

15
Payment of
tithes .

Also, forasmuch as by lawes established, every man is bounde to pay his Tithes: no man shall by colour of duetie omitted by their Curats, detain their tithes, and so requite one wrong with another, or bee his owne iudge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars, and Curats, without any restraint or diminution. And such lacke and default as they can iustly find in their Parsons and Curats, to call for reformation thereof at their Ordinaries, and other Superiours, who vpon complaint and due prooofe thereof, shall reforme the same accordingly .

16
The newe te-
stament and
Paraphrases

Also that euerye Parson, Vicar, Curate, and stipendarie Priest, beeing vnder the degree of a maister of Arte, shall provide & haue of his owne within thzee monethes after this visitation, the newe Testament both in Latine and in English, with Paraphrases vpon the same: conferring the one with the other. And the Bishoppes and other Ordinaries by themselves or their officers, in their synodes and visitations, shall examine the

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the said ecclesiasticall Parsons, how they haue profited in the studie of holy scripture.

Also, that the vice of Damnable Dispayze may 17
 be clearly taken away, and that firme beleefe and Comforta-
ble senten-
ces for the
sicke.
 stedfast hope may bee surely conceyued of all theyr
 Parishioners, beeing in any danger, they shall
 learne and haue alwaies in a readinesse, such com-
 fortable places and sentences of scripture, as doe
 set forth the mercie, benefites, and godlinesse of
 almightie God, towards all penitent and beleeu-
 ing persons, that they may at all times when
 necessitie shall requyre, promptly comfort theyr
 flocke with the liuely word of God, which is the
 onely stay of mans conscience.

Also, to auoyde all contention and strife which 18
 heretofore hath rylen among the Queenes Ma- Procession to
bee left.
 iesties Subiects in sundry places of her Realmes
 and Dominions, by reason of fond courtesie, and
 challenging of places in the Procession, and also
 that they maye the moze quietly heare that
 which is sayde or songe, to their edifying, they
 shall not from henceforth in any Parish church,
 at any time vse any Procession, about the Church
 or Churchyard, or at any place, but immediatly
 before the tyme of Communion of the Sacra-
 ment, the Priestes with others of the Quier,
 shall kneele in the middest of the Church, and
 singe or say playnlye and distinctlye, the Letas- The Letas-
nie.
 nie which is set forth in Englishe, with all the
 Suffrages followinge, to the intent the peo-
 ple may heare and answere, and none other Pro-
 cession

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Let of hea=
ring of diuine
seruice.

cession or Letanie to be had or vled, but the sayd Letanie in Engliſh, adding nothing thereto, but as it is now appointed. And in Cathedrall or Collegiate Churches, the ſame ſhall bee Done in ſuch places, and in ſuch ſort, as our Commiſſioners in our viſitation ſhall appoint. And in the time of the Letanie, of the common prayer, of the Sermon, and when the Prieſt readeth the ſcripture to the Pariſhioners, no manner of perſons, without a iuſt & vrgent cauſe, ſhall vſe any walking in the Church, ne ſhall Departe out of the Church: and all ringing and knolling of bels ſhall be vtterly forborne for that time, except one bell in conuenient time to be rung or knolled before the Sermon. But yet for the retayning of the perambulation of the Circuites of Pariſhes, they ſhall once in the yeare at the time accuſtomed with the Curate and the ſubſtanciall men of the Pariſh, walke about the Pariſhes as they were accuſtomed, and at their returne to the Church, make their common prayers.

Perambula=
tion of Pa=
riſhes.

19 Provided, that the Curate in their ſayde common perambulations, vled heretofore in the Dayes of Rogations, at certaine conuenient places, ſhall admoniſhe the people to giue thanks to God, in the beholding of Gods benefites, for the encrease and abundance of his fruites vppon the face of the earth, with the ſaying of the Ciii. Pſalme: Benedic anima mea. &c. or ſuch like. At which time alſo the ſame Miniſter ſhall inculke theſe or ſuch ſentences, Cursed be hee which tranſlateh

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flaterh the boundes and dolles of his Neighbour. Or
such other order of praycrs as shall be hereafter
appointed.

Item, all the Queenes faithfull and louinge
Subiectes, shall from hencefoorth celebrate and 20
keepe their holy day according to Gods holy will Spendyng of
and pleasure, that is, in hearing the word of God the holy day.
read and taught, in priuate and publike prayers,
in knowledging their offences vnto God, and a=
mendment of the same, in reconciling themselues
charitably to their neighbours where displeasure
hath been, in oftentimes receiuing the communii=
on of the verie bodie and bloud of Christ, in visi=
ting of the poore and sicke, vsing all sobernesse
and Godly conuersation, yet notwithstanding,
all Parsons, Vicars, and Curats, shal teach and
Declare vnto their Parishioners, that they may
with a safe and quiet conscience, after their com=
mon prayer in the time of Haruest, labour vppon
the holy and festiuall Dayes, and saue that thing
which God hath sent: and if for any scrupulosity
or grudge of conscience, men shoulde superstiti=
ously abstaine from working vppon those Dayes,
that then they shoulde greuouslye offend and dis=
please God.

Also, for as much as variaunce and contenti=
on is a thing that most displeaseth GOD, and 21
is most contrarie to the blessed Communion of Open con=
tenders to
be reconc=
led openly.
the body and blood of our saviour Christ, Curats
shall in no wise admitte to the receiuing thereof,
any of their cure and flocke, which bee openlie

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knowne to liue in sinne notozious without repentance, or who hath maliciously and openly contended with his neighbour, vnlesse the same doe first charitably & openly reconcile himselfe agayn, remitting all rancour and mallice, whatsoeuer controuersie hath beene betweene them. And neuerthelesse, the iust titles and rightes they may charitably prosecute befoze such as haue authoritie to heare the same.

22
Contemners
of laudable
ceremonies.

Also, that they shall instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the Church, commaunded by publique authoritie to be obserued.

23
The abolishment of all
things superstitious.

Also, that they shall take away, vtterly extinct and destroy al Shrynes, couering of Shrynes, all Tables, Candlestickes, Trindals, and Rolles of wax, Pictures, Paintinges, and all other monuments of fayned miracles, Pilgrimages, Idolatrye and Superstition, so that there remaine no memory of the same in walles, glasse windowes, or else where within their churches and houses, preserving neuerthelesse, or repayring both the walles and glasse windowes, and they shall exhort all theyr Parishioners to doe the like within their seuerall houses.

24
The pulpit.

And that the Churchwardens at the common charge of the Parishioners, in euery Church shall prouide a comely and honest Pulpit, to be set in a conuenient place within the same, and to be there seemly kept for the preaching of Gods word.

Also,

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Also, they shall prouide and haue within three ²⁵ monethes after this visitation, a stronge Chest ^{The chest of the poore.} with a hole in the vpper part thereof, to bee prouided at the cost and charge of the Parish, hauing three keyes, whereof one shall remaine in the custodie of the Parson, Vicar, or Curate, and the other two in the custodie of the churchwardens, or any other two honest men, to be appointed by the parish from yeare to yeare. Which chest you shall set & fasten in a most conuenient place, to the intent the Parishioners shoulde put into it their oblations and almes, for their poore neighbours. And the Parson, Vicar, and Curate, shall diligently from time to time, and especially when men make their Testaments, call vppon, exhort and mooue their neighbours to conferre, and giue as they may well spare, to the sayde Chest: Declaring vnto them, whereas heretofore they haue beene diligent to bestowe much substance otherwise then God commaunded, vppon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candelis, giuing to friers, and vppon other like blinde deuotions: they ought at this time, to bee much moze readie to helpe the poore and needie, knowing that to releue the poore is a true worshipping of GOD, required earnestlye vppon paine of euerlastinge damnation, and that also whatsoeuer is giuen for theyr comfort, is giuen to Christ himselte, and so is accepted of him, that hee will mercifully rewarde the same with euerlastinge lyfe. The which almes and deuotion of the people, the

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The distri=
bution of
the alms.

the keepers of the keyes shall at all time & conue-
nient take out of the chest, & distribute the same in
the presence of the whole Parish, or sixe of them,
to bee truly and faithfully deliuered to their most
needy neighbours. And if they be prouided for,
then to the reparation of high wayes next adioy-
ning, or to the pooze people of such parishes neere,
as shalbe thought best to the said keepers of the
keyes. And also the money which riseth of fra-
ternities, Guildes, & other stocks of the Church,
(except by the Queenes Maiesties authority it be
otherwise appointed) shalbe put in the said chest,
and conuerted to the saide vse: And also the rents
of landes, the profit of cattell, and money giuen or
bequeathed to Obits, and Diriges, and to the
finding of Torches, Lightes, Tapers, and
Lampes, shalbe conuerted to the sayd vse, sauing
that it shall be lawfull for them to bestow part of
the said profits vppon the reparation of the said
Church, if great neede require, and whereas the
Parish is verie pooze, and not able otherwise to
repayze the same.

26
Simonie.

Also to auoyde the detestable sinne of Simo-
nie, bycause buying and selling of Benefices is
execrable before God, therefore al such persous as
buy any Benefices, or come to them by fraude or
deceyte, shall be depriued of such Benefices, and
bee made vnable at any time after to receiue any
other spirituall promotion, and such as doe sell
them, or by any colour doe bestowe them, for
their owne gayne and proffit, shall loose their
right

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right and title of Patronage and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queenes Maiestie.

Also, because through lacke of Preachers in ²⁷ many places of the Queenes Realmes and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curats, shall read in their Churches euerie Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queenes authoritie, in such sort as they shall be appointed to doe in the preface of the same. Homilies to be read.

Also, whereas many vndiscreet persons doe at ²⁸ this day vncharitably contemne & abuse Priests, and Ministers of the Church, because some of them (hauing small learning) haue of long time fauoured fond fantasies, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queenes Maiestie willet and chargeth all her louing Subiects, that from henceforth they shall vse them charitably, and reuerently for their office and ministration sake, and especially such as labour in the setting forth of Gods holy word. Contempt of Ministers,

Item, although there be no prohibition by the ²⁹ worde of God, nor any example of the primatiue Church, but that the Priests and Ministers of the Church, may lawfully for the auoyding of fornication, haue an honest and sober wife, and that for the same purpose, the same was by Acte of Parliament in the time of our deare Brother King Edward the sixt made lawfull: Where-

L

vpon

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Upon a great number of the Cleargye of this Realme, were then married, and so yet continue. Yet because there hath growne offence, and some slander to the Church, by lacke of discrete and sober behaviour in many Ministers of the church, both in choosinge of their Wives, and in undiscrete living with them, the remedie whereof is necessarie to bee sought: It is thought therefore verie necessarie, that no maner of Priest, or Deacon shall hereafter take to his Wife, any maner of woman, without the aduise and allowance first had upon good examination by the Bishoppe of the same Diocese, and two Iustices of the peace of the same Shyre dwelling next to the place where the same woman hath made her most abode before her mariage, nor without the good will of the Parents of the sayd woman, if shee haue any living, or twoo of the next of her kind-folkes, or for lacke of knowledge of such, of her Maister or Mistresse where she serueth. And before hee shall be contracted in any place, hee shall make a good and certaine prooofe thereof to the Minister, or to the congregation, assembled for that purpose, which shall be upon some holyday where diuers may bee present. And if any shall do otherwise, that then they shall not bee permitted to minister either the woorde of the Sacraments of the Church, nor shall bee capable of any Ecclesiasticall Benefice. And for the manner of mariages of any Bishops, the same shall bee allowed and approued by the Metropolitane of the Province, & also by such Commissioners as the

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the Queenes Maiestie shall therevnto appoint. And if any Maister or Deane, or any head of any Colledge shall purpose to marrie, the same shall not be allowed, but by such to whome the Visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hinderance of their house.

Item, her Maiestie being desirous to haue the Prelacie and Cleargie of this Realme to bee had aswell in outward reuerence, as otherwise regarded for the worthinesse of their ministeries, and thinking it necessarie to haue them knowne to the people in all places and assemblies, both in the Church and without, and thereby to receiue the honour and estimation due to the speciall messengers and Ministers of almighty G D: wil- leth and commaundeth, that all Archbishops, and Bishops, and all other that be called or admitted to Preaching or Ministerie of the Sacraments, or that bee admitted into any vocation Ecclesiasticall, or into any societie of learning in either of the Vniuersities, or else where, shall vse and weare such seemlye habites, garments, and such square Cappes as were most commonly and orderly receiued in the latter yeare of the raigne of King Edward the sixt, not thereby meaning to attribute any holinesse or speciall worthinesse to the said garments, but as Saint Paule writeth, Omnia decenter & secundum ordinem fiant. 1. Cor. 14. Cap.

30

Of apparell
of Ministers

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31
Heretics.

Item, that no man shall wilfully and obstinately defend or maintayn any Heresies, errours, or false doctrine, contrarie to the faith of Christ and his holy spirit.

32
Charmers.

Item, that no persons shall vse charmes, sorceries, enchauntments, witchcraft, soothsaying, or any such like diuelish deuice, nor shall resort at any time to the same for counsaile or helpe.

33
Absent from
common
prayer.

Item, that no person shall, neglecting the owne Parish Church, resort to any other Church in time of common prayer or preaching, except it be by the occasion of some extraordinary Sermon in some Parish of the same towne.

34
Inholders &
Alehouses.

Item, that no Inholders, or Alehouse-keepers shall vse to sell no meate nor drinke in the time of common prayer, preaching, reading of the Homilies or Scriptures.

35
Images in
houses.

Item, that no persons keepe in their houses any abused Images, tables, pictures, paintings, and other monumentes of fayned miracles, Pilgrimages, Idolatrie, and Superstition.

36
Disturbers
of Sermons
or Seruice.

Item, that no man shall willingly let or disturbe the preacher in time of his Sermon, or let or discourage any Curate or Minister, to singe or say the diuine Seruice now set forth, nor mocke or ieast at the Ministers of such Seruice.

37
Rash talkers
of scripture.

Item, that no man shall talke or reason of the holy scriptures rashly, or contentiously, nor maintaine any false doctrine, or errour, but shall commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstanding.

Item,

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Item, that no man, woman, or child, shall be ³⁸
 otherwise occupied in the time of the Seruice, Attendant to
 then in quiet attendance to heare, marke, and vn- the seruice.
 derstande that is reade, Preached, and Mini-
 stred.

Item, that euery Schoolemaister, and Tea-
 cher, shall teach the Grammer set forth by King ³⁹ The Gram-
 Henrie the eight of noble memorie, and continued mer of King
 in the time of King Edward the sixth, and none Henry the
 other. Eight.

Item, that no man shall take vpon him to ⁴⁰
 teach, but such as shall bee allowed by the Ordi- Allowance
 narie, and founde meete as weil for his learning of Schoole-
 and dexteritie in teaching, as for sober and ho- maisters.
 nest conuersation, and also for right vnderstan-
 ding of Gods true Religion.

Item, that all teachers of childzen, shall stirre ⁴¹
 and mooue them to the loue and due reuerence of Dutie of
 Gods true Religion, now truly set forth by pub- Schoole-
 lique authoritie. maisters.

Item, that they shall accustome theyr schollers ⁴²
 reuerently to learne such sentences of scriptures, Sentences
 as shall bee mooste expedient to induce them to all of Scripture
 godlinesse. for schollers.

Item, forasmuch as in these latter daies, ma- ⁴³
 ny haue been made Priestes, being childzen, and Unlearned
 otherwise vtterly vnlearned, so that they could Priests.
 reade to say Mattens and Masse: the Ordina-
 ries shall not admit any such to any Cure or spi-
 rituall function.

Item, euery Parson, Vicar, and Curate, shall ⁴⁴
 vpon euery holyday, and euery second Sunday The Cate-
 chisme,

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in the yere, heare and instruct all the youth of the Parish for halfe an houre at the least before Evening prayer, in the ten commaundements, the Articles of the beleefe, and in the Lords prayer, and diligently examine them, and teach the Catechisme set forth in the booke of publike prayer.

45 Item, that the Ordinarie doe exhibite vnto our
The booke of the afflictions for Religion. Visitours their bookes or a true copie of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

46 Item, that in euerie Parish, thzee or foure discrete men which tender Gods glorie, and his true Religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duely resort to theyr Church vpon all Sundaies and holydaies, and there to continue the whole time of the godly seruice, and all such as shall bee found slack or negligent in resorting to the church, hauing no great nor vrgent cause of absence, they shall straightly call vpon them, and after due admonition if they amend not, they shall denounce them to the Ordinarie.

47 Item, that the Churchwardens of euerie Parish, shall deliuer vnto our Visitours the Inuentories of Vestments, Copes, and other Ornaments, Plate, Bookes, and specially of Grayles, Couchers, Legendes, Processionals, Hinnals, Mannells, Protuesles, and such like appertayning to their Church.

Item,

Iniunctions.

Item, that weekly vpon **Wednesdaies** and **48**
Fridaies, not beeing **Holydaies**, the **Curate** at **Service on**
the accustomed howers of seruice, shall resort to **Wednesdaies**
Church, and cause warning to bee giuen to the **& Fridaies.**
people by knolling of a Bell, and say the Letany
and prayers.

Item, because in diuers Collegiate, and also **49**
some Parish churches heretofore, there hath been **Continu-**
liuings appoynted for the maintenaunce of **auce of**
Men and Childzen, to vse singing in the Church, **singing in**
by meanes whereof the laudable seruice of Mu- **the church.**
sicke hath beene had in estimation, and preserved
in knowledge: the **Queenes Maiestie** neither
meaning in any wise the decay of any thing that
might conueniently tend to the vse and continu-
ance of the said Science, neither to haue the same
in any part so abused in the Church, that thereby
the common prayer should bee the worse vnder-
standed of the hearers, willeth and commandeth,
that first no alterations bee made of such assigne-
ments of liuing, as heretofore hath been appoin-
ted to the vse of singing or Musick in the Church,
but that the same so remaine. And that there be
a modest and distinct song so vsed in all partes of
the common prayers in the Church, that the same
may bee as playnly vnderstanded, as if it were
reade without singing, and yet neuerthelesse for
the comforting of such that delight in Musicke,
it may bee permitted that in the beginning, or in
the ende of Common Prayers, eyther at Morn-
ning or Euening, there may bee song an Hymne,

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oz such like Song, to the praise of almightie God in the best sort of melodie and Musicke that may bee conueniently deuised, hauing respect that the sentence of the Himne may be vnderstanded and perceiued.

50
Against slan-
derous and
infamous
wordes.

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discor-des among the people, and thereupon slaunde-rous wordes and raylings, whereby charitie the knot of all Christian societie is losed: the Queens Maiestie being most desirous of all other earthly thinges, that her people shoulde liue in charitie both towards G G D and man, and therein abound in good workes, willeth, and straightlye commaundeth all maner her subiects, to forbear all vaine and contentious disputations in mat-ters of Religion, and not to vse in despight oz re-buke of any person, these conuitions wordes, Pa-pist oz papisticall heretike, schisnatike, oz sacra-mentary, oz any such like wordes of reproach. But if any manner of person shall deserue the accusati-on of any such, that first he be charitably admo-nished thereof, and if that shall not amende him, then to denounce the offender to the Ordinarie, oz to some higher power, hauing authoritie to correct the same.

51
Against He-
reticall and
seditious
bookes.

Item, bycause there is a great abuse in the Printers of Bookes, which for couetousnesse cheefly, regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of vnfruitfull, vaine, and infamous bookes,

Iniunctions.

bookes and papers, the Queenes maiestie straitly chargeth and commaundeth, that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language soeuer it bee, except the same bee first lycenced by her Maiestie, by expresse woordes in writing, or by six of her priue counsel: or be perused and licenced by the Archbishops of Canterburie and Yorke, the Bishop of London, the Chauncellores of both Uniuersities, the Bishop beeing Ordinarie, and the Archdeacon also of the place where any such shalbe printed, or by two of them, wherof the Ordinary of the place to be alwaies one. And that the names of such as shall allow the same, to bee added in the end of euerie such woork, for a testimonie of the allowaunce thereof. And bycause many Pamphlets, Playes, and Ballads, be oftentimes Printed, wherein regarde woulde bee had, that nothing therein should be either hereticall, seditious, or vnseemly for Christian eares: Her Maiestie lykewise commaundeth, that no manner of person shall enterpryse to Print any such except the same bee to him licenced by such her Maiesties Commissioners, or thzee of the, as be appointed in the Citie of London, to heare and determine diuers causes Ecclesiasticall, tending to the execution of certaine statutes, made the last Parliament, for vniformitie of order in Religion. And if any shall sell or vtter any maner of bookes or papers, beeing not licenced as is abouesaide: that the same partie shall be punished by order of the said Commissioners, as to the qualitie of the
D fault

Iniunctions .

fault shall bee thought meete . And touching all other booke of matters of Religion , or Politie , or Gouvernauce , that hath bene printed either on this side the Seas , or on the other side , because the diuersitie of them is great , and that there needeth good consideration to be had of the particularities thereof , her Maiestie referreth the prohibition or permission thereof , to the order which her said Commissioners within the Citie of London shall take & notifie . According to the which , her Maiestie straightly commandeth all manner her Subjects , and especially the Wardens and Companie of Stationers to be obedient .

Provided that these orders do not extend to any prophane authours and woorkes in any language that hath been heretofore commonly receyued or allowed in any the Universities or schools , but the same may be printed and vsed as by good order they were accustomed .

52
Reuerence of
prayers .

Item , although almighty God is at all times to be honoured with all manner of reuerence that may bee deuised : Yet of all other times , in time of common prayer , the same is most to bee regarded . Therefore it is to bee necessarilie receiued , that in time of the Letanie , and all other Collects , and common Supplications to almighty God , all maner of people shall deuoutly and humbly kneele vpon their knees , and giue eare therevnto . And that whensoever the name of Iesus shall bee in any Lesson , Sermon , or otherwise in the Church pronounced , that due reuerence bee made

Honour to
the name of
Iesus .

Iniunctions.

made of all persons young and olde, with low-
nesse of courtesie, and vncouering of heads of the
menkind, as thereunto doth necessarily belonge,
and heretofore hath been accustomed.

Item, that all Ministers and Readers of pub-
lique Prayers, Chapters, and Homilies, shall be
charged to read leasurely, plainly and distinctly,
and also such as are but meane readers, shall per-
use ouer before once or twice the Chapters and
Homilies, to the intent they may read to the bet-
ter vnderstanding of the people, and the more en-
couragement of godlinesse.

53

Curates to
read distinctly
ly.

An admonition to simple men, deceiued
by malicious.



The Queenes Maiestie being
informed, that in certayne
places of the Realme, sun-
dry of her naturall Subiects
being called to ecclesiastical
ministerie in the Church, be
by sinister perswasion, and
peruerse construction, indu-
ced to finde some scruple in the fourme of an oath,
which by an act of the last Parliament is prescri-
bed to be required of diuers persons, for the recog-
nition of their allegiance to her Maiestie, which
certainely neuer was euer meant, ne by anye
equity of words or good sence can bee thereof ga-
thered: would that all her louing subiects should
vnderstande, that nothing was, is, or shall bee
meant

Iniunctions.

meant oz intended by the same oath to haue any other duetie, allegiance, oz bond requyzed by the same oathe, then was acknowledged to bee due to the moste noble Kinges of famous memorie, King Henrie the Eight, her Maiesties father, oz King Edward the sixt, her Maiesties brother.

And further her Maiesty forbiddeth all maner her Subiects, to giue eare oz credit to such peruerse & malicious persons, which most finisterly and maliciously labour to notifie to her louinge Subiects, how by woordes of the sayde oathe it may bee collected, that the Kinges oz Queenes of this Realme, possessors of the Crowne, maye challenge authoritie and power of ministerie of diuine seruice in the Church, wherein her saide Subiects bee much abused by such euill disposed persons. For certainlye her Maiestie neyther doth, ne euer will challenge anie other authoritie, then that was challenged and lately vsed by the sayde noble Kinges of famous memorie, Kinge Henrie the eight, and King Edward the sixth, which is and was of auncient time due to the imperiall crowne of this Realme, that is, vnder God to haue the soueraigntie and rule ouer all manner persons bozne within these her Realmes, Dominions and Countreys, of what estate, either Ecclesiasticall oz Temporall soeuer they be, so as no other forraigne power shall oz ought to haue any superiortie ouer them. And if any person that hath conceiued any other sence of the fourme of the sayde oathe, shall accept the same oathe with this interpretation, sence oz meaning, her Ma-

iestie

Iniunctions.

iestie is well pleased to accept euerie such in that behalfe, as her good and obedient Subiects, and shall acquite them of all maner penalties conteyned in the said Act, against such as shall peremptorily or obstinately take the same oath.

For Tables in the Church.



H E R E A S
her Maiesty vnderstandeth, that in many and sundrie parts of the Realme, the altars of y^e Churches bee remooued, & Tables placed for y^e administration of the holy Sacrament, according

to the fourme of y^e Law therfore prouided: And in some other places, the altars be not yet remooued, vpon opinion conceived of some other order therein to be taken by her Maiesties Visitors. In the other whereof, sauing for an vniformitie, there seemeth no matter of great moment, so that the Sacrament be duly & reuerently ministred. Yet for obseruation of one vniformitie thzough the whole Realme, and for the better imitation of the law in that behalfe, it is ordered, that no Altar be taken downe, but by ouersight of the

Iniunctions.

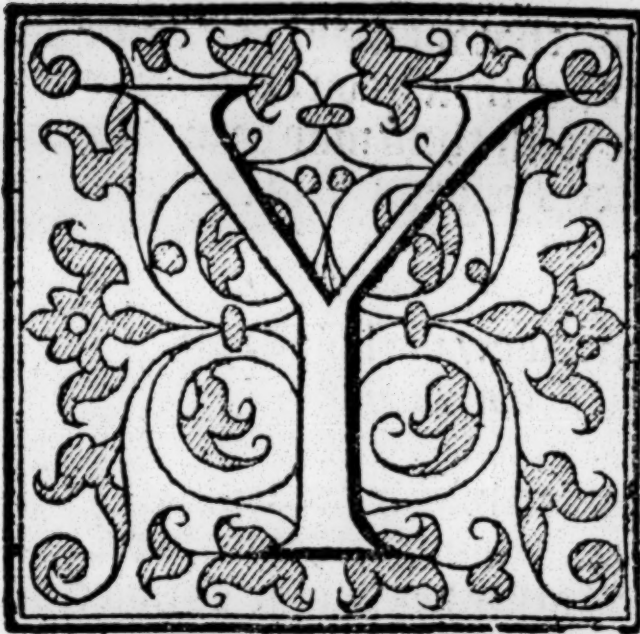
Curate of the Church & the Churchwardens, or one of the at the least, wherein no riotous or disorderd maner to be vsed. And that the holy Table in euery Church be decentlye made, & set in the place where the Altar stood, & there commonly couered as thereto belongeth, and as shall be appointed by the Visitours, and so to stand, sauing when the Communion of the Sacrament is to be Distributed: at which time the same shalbe so placed in good sort within the Chauncell, as whereby y^e Minister may be more conueniently heard of the Communicants, in his prayer and Ministration, and the Communicants also more conueniently, and in more number Communicate with the saide Minister. And after the Communion done, from time to time the same holy Table to bee placed where it stode befoze.

The Sacramentall
bread.

Item, where also it was in the time of Kinge Edward the sixth, vsed to haue the sacramentall bread of common fine bread, it is ordered for the more reuerence to bee giuen to these holy Mysteries, being the sacraments of the body and blood of our sauour Iesus Christ, that the same sacramentall bread be made and fourmed playn, without any figure thereupon, of the same finenesse and fashion round, though somewhat bigger in compasse and thicknesse, as the vsuall bread and wafer, heretofore named singing Cakes, which serued for the vse of the priuate Masse.

The fourme of bidding the prayers to be vsed generally in this vniforme sort.

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Ye shall pray for
chriſts holy ca-
tholike church,
that is, for the
wholle congre-
gation of Chri-
ſtia people, diſ-
perſed throught
out the whole
world, & ſpeci-
aly for y^e church
of Englande &
Ireland. And

herein I require you moſt ſpecially to pray for the
Queens moſt excellent Maieſtie, our ſoueraigne
Ladie Elizabeth, Queen of England, Fraunce, &
Ireland, Defender of the faith, & ſupreamer gover-
nour of this Realme, as well in cauſes eccleſiaſtical
as temporall. You ſhall alſo pray for the Mini-
ſters of Gods holy word & Sacraments, as well
Archbiſhops & Biſhops, as other paſtours & Cu-
rates. You ſhall alſo pray for the Queenes moſt
honorable Councell, & for all the Nobility of this
Realme, that all & euery of theſe in their calling,
may ſerue truly & painefully to the glorie of God,
& ediſying of his people, remembryng the account
that they muſt make. Alſo, yee ſhall pray for the
wholle commons of this Realme, that they may
liue in true faith and feare of God, in humble o-
bedience and Brotherlie charitie one to another.
Finally, let vs praiſe God for all thoſe which are
departed out of this life in the faith of Chriſt,

Iniunctions.

and pray vnto God, that we may haue grace for to direct our liues after their good example, that after this life, wee with them may be made partakers of the glorious resurrectiō in the life euerlasting,

And this done, shew the holy dayes,
and fasting dayes.

ALl and singuler which Iniunctions, the Queens Maiesty ministreth vnto her Clergie, and to all other her louing Subiects, straightly charging and commaunding them to obserue and keepe the same vpon paine of Depreciation, sequestration of fruits and benefices, suspension, excommunication, and such other coercion, as to Ordinaries, or other hauing Ecclesiasticall Iurisdiction, whome her Maiestie hath appointed or shall appoint for the due execution of the same, shalbe seen conuenient, charging & commaunding them to see these Iniunctions obserued & kept of all persons being vnder their iurisdiction, as they will answere to her Maiestie for the contrarie. And her highnesse pleasure is, that euerie Justice of Peace being required, shall assist the Ordinaries and euery of them, for the due execution of the said Iniunctions.

FINIS.